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CHRISTIAN EDUCATION MAGAZINE

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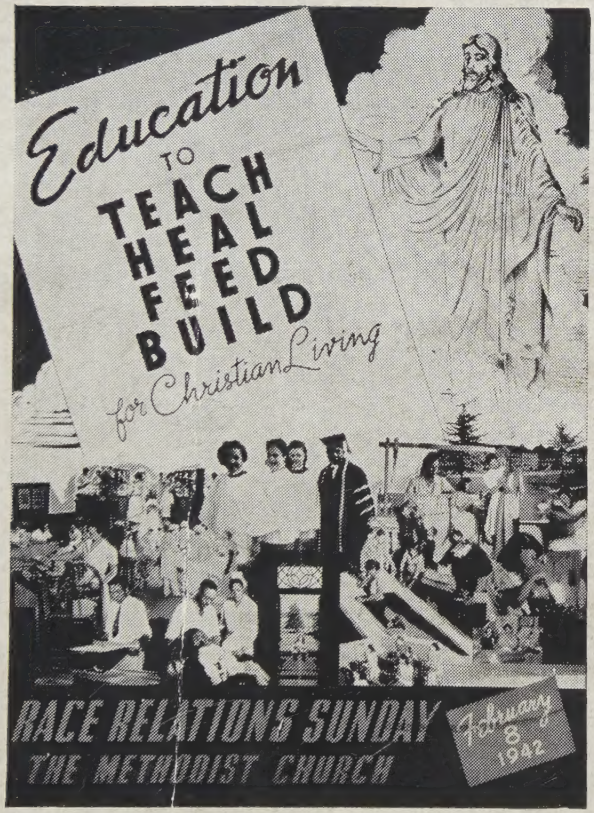
JANUARY-FEBRUARY, 1942



Race Relations Day Number

32:1

In This Number

A Plea for Christianized Emotions . . . *Editorial—B. M. M.*

In these trying times how Christian are our attitudes toward those of other races?

The Baltimore Meeting and After . *Editorial—John O. Gross*

Will this gathering be "just another meeting" or will it launch an educational advance?

A Message for Race Relations Sunday
Federal Council of Churches

Are we progressing toward a larger pattern of Christian society?

Glimpses of Race Relations . . . . . *Chas. Shilling Kendall*

How comprehensive is our problem and what are we doing toward solving it?

Public Education and Race Relations . . . . *W. E. Turner*

Do we see public education as a potent ally in promoting better Race Relations?

The Meaning of The Race Relations Day Offering—
Stanley E. Grannum

What are some tangible results of the Race Relations Day offerings of the past?

By Way of Illustration . . . . . *Woodrow Geier*

Measured by the standard "*By their fruits ye shall know them,*" *what is* the record of our Negro institutions?

Our Work This Year . . . . . *E. C. Peters*

What are some of the distinctive opportunities of Christian service open to teachers in our Negro colleges and in church-related institutions generally?

Book Reviews

Special Departments

In the Next Number

Christian Education Magazine for March-April, 1942 will present the Church's program of Ministerial Training as it operates under the Commission on Courses of Study and in relation to the Division of Educational Institutions. It will also treat needs, conditions and trends in the area of Ministerial Training.

CHRISTIAN EDUCATION MAGAZINE

Boyd M. McKeown, Editor

PUBLISHED BI-MONTHLY BY THE DIVISION OF EDUCATIONAL INSTITUTIONS
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A Plea for Christianized Emotions

The need for applied Christianity in the emotional life is sharpened up by the recent international crisis as it has probably never been before in the history of the Race Relations Day observance. On every hand prejudices are being fanned by radio, the press and by the irresponsible comment of the street. Under such pressure we are prone to commit the common but unintelligent error of grouping great masses of humanity into a common category and, in sweeping and derogatory references, to disregard the intellectual and cultural attainments of the race and the Christian characters and winsome personalities of thousands of noble individuals within the group we are condemning.

Just now we may forget Kagawa and the host of Japanese Christians who, like ourselves, consider war a loathsome curse. We may even go beyond the legal and necessary protective measures administered by the F. B. I. and become suspicious of and hostile toward Japanese-Americans who for two or more generations have known and loved no land but ours. This is indeed a day when Christianized emotions constitute a major need.

But, is not that true of every day? The need is less dramatic, perhaps, than at the present moment but it definitely and constantly exists in life. It is apparent in Jewish-Christian relationships, in our attitudes toward Latin-Americans and toward recent European immigrant groups, but probably its need is most obvious and constant in the area of Negro-white relationships.

For the present we forget the contributions of Kagawa but continually we undervalue or overlook the personal and cultural greatness of Marian Anderson, in music; George Washington Carver, in science; Augusta Savage, in art; Mary McLeod Bethune, in education; and Doctor John Hale, in surgery.

Despite the prevailing atmosphere of tension Race Relations Day, 1942, brings us an unusual opportunity for clarifying our thinking and for making progress toward the Christianizing of our emotions. With emotions Christianized we shall learn to avoid the pitfall of mentally casting a race in a common mold and of blindly assigning to it the characteristics of its most unworthy members.

B. M. M.

The Baltimore Meeting---And After

A college president is best known by the meetings he attends. The operation of a college in 1942 requires that its administrator be conversant with all movements—international, national, spiritual, economic, educational—that may influence the life of his institution. Professional meetings help

the head of a colleg to keep abreast with the times. This week in Baltimore, Md., the Association of Schools and Colleges of The Methodist Church is holding its annual meeting. As the name suggests, its work is with the institutions related to The Methodist Church.

The Association of Schools and Colleges is anxious to make itself felt in a unique way in meeting the needs of all Methodist institutions of higher learning. The schools of the Church are dependent upon the Church which sponsors them, and wish to secure its full support. This year's Meeting aims to examine points of contact of the colleges with the churches, and to improve the connections where possible.

Here are some of the questions that the Association will discuss:

How may a Methodist college keep vital its religious work so that it can help the Church by sending into society the greatest possible number of leaders with the Christian view of life?

How may the Methodist colleges elicit from their supporting Conferences greater financial support?

How may the Methodist colleges as agents of The Methodist Church prepare to serve best in the reconstruction work that must follow the present war?

How may the membership of The Methodist Church be impressed with the importance of the educational opportunities that Methodist institutions offer its youth?

It would seem naive to say that the presidents will return to their institutions with all the answers to these and other questions that will be asked at Baltimore. The fulfillment of the desires that are behind the questions goes beyond Baltimore, and rests with the churches and colleges themselves. However, the Baltimore Meeting is a beginning, and no doubt will stand as an historic marker indicating that January, 1942, witnessed a new beginning in the life of the educational work of The Methodist Church.

—*John Owen Gross.*

A Message for Race Relations Sunday and Brotherhood Month

from

The Federal Council of the Churches of Christ in America

Building a Brotherhood Worth Defending

"For all the law is fulfilled in one word even this: thou shalt love thy neighbor as thyself." Gal. 5:14

We seek a democratic society based upon the Christian ideal, in which people of every race share equal rights and privileges without bars to fellowship. Such a democracy—Christian in its spirit and outlook—is yet to be attained. Though its pattern is in our mind, it has been embodied in our creeds more than in our deeds.

But we unhesitatingly proclaim our abiding faith in brotherhood as the will of God for mankind and our determination to bring all our institutions and all our relationships under the sway of truly democratic principles. We believe that through the grace of God the contrast between

our ideals and our practice can be progressively resolved. The sores of our society can be healed.

Our love for America requires such fellowship. Only as all of us, whatever our color or culture, are fused into a living unity of purpose and effort can we maintain here a citadel of democracy.

Here and there are clouds "as big as a man's hand," indicating that earnest prayers for a more Christian society are being answered. They are seen wherever caste attitudes are being questioned or abolished, wherever citizens without discrimination are afforded a share in moulding the community, wherever individuals and groups are working for better race relations.

Let us translate that pattern into a social program. Our pronouncements must now be supported by our practices. Where attacks are made upon Jews or the sinister spirit of anti-Semitism appears, we must protest in the name of Christ and His Church. Where Negroes are excluded from sharing in the defense of our country, we Christians must act in the name of justice. Where any racial minority within our borders is exploited or barred from equal opportunity, we Christians must take a stand for the sake of our faith. We must, furthermore, create a genuine fellowship that will prevent the development of such injustices toward any group.

Our love for the Church requires that it be preeminently the abode of fellowship. The Church, by reason of its origin in the universal Christ, must be a brotherhood of all peoples, remembering that in Him there is neither Jew nor Greek, barbarian, Scythian, bond nor free. Let us all in this awful and creative hour march resolutely forward not faithless nor fearful, but confident of the future when democracy and brotherhood are one.

"If a man say I love God and hateth his brother whom he hath seen, how can he love God whom he hath not seen." *I John 4:20*

Christian Education Magazine to Donors of $1.00 or More

Continuing a policy inherited from *The Christian Student* and put into operation a year ago by this periodical CHRISTIAN EDUCATION MAGAZINE will be sent free for one year to each person who gives one dollar or more to the special Race Relations Day offering, which will be taken in local churches throughout Methodism on February 8. This is definitely not in the nature of a subscription price for CHRISTIAN EDUCATION MAGAZINE carries no paid subscription list.

The Magazine is financed from the budget of the Division of Educational Institutions as a promotional enterprise and is devoted to furthering the interests of the Church's program of Higher Education. It strives to maintain a live mailing list of persons known to be interested in church-related institutions. The Magazine, therefore, is sent to donors of one dollar or more as an expression of appreciation of their concern for our Negro institutions and in the belief that such persons will find its content in line with their interests.

Glimpses of Race Relations

CHARLES SHILLING KENDALL*

"Yeah! Rah! Rah! Rah! Jensen!"

Nothing half-hearted about that University yell. Jensen had just faded back for a pass, and, not finding an open receiver, zig-zagged fifty-five yards through a bewildered group of sprawled players for a touch-down. The final gun! Jensen's touchdown won the game! As the team wearily left the field, rooters continued to cheer, and most of the personal comments were for Jensen. "Great work, boy!" "You certainly showed them!" "Jensen you're tops!" That was Saturday, any Saturday during football season.

Monday, or any other day was different.

Jensen, student in a large Eastern University, would beam when anyone spoke to him as he walked along to class—and many did speak. He carefully kept to his side of the walk. He never spoke to any one unless they spoke to him first. He never spoke to girls at all, only smiled. He did not belong to a fraternity, and usually ate by himself. While he did well in his classes, he was passed by scouts from large corporations looking for bright young men. Hero on the gridiron, but outcast on the campus! Was he queer? Shy? Lacking in initiative? No!

You see, Jensen is a Negro.

* * *

"Why don't you Japanese come to the University Cosmopolitan Club? There you would have an excellent opportunity to get better acquainted with us Americans!"

The little group of Orientals thanked their well-meaning fellow-student, but when she had walked on, they huddled together in indignant conversation.

"Join the Cosmopolitan Club!" "Us Americans!" "Where does she get that stuff?" "I was born in West Los Angeles." "None of us have ever been out of California, to say nothing of Japan." Some one wanted me to read a Japanese symbol on an umbrella. I told him it ment 'Happiness' and that satisfied him!"

One of the girls smiled and said, "I should be most offended of all, because she took me for a Japanese! Fancy, me, an American-born daughter of Korean parents! However, she meant no harm and I suppose we shall patiently explain as long as we live that we are Americans and not foreigners.

The others nodded unhappily. The young man with the Phi Beta Kappa key grumbled, "It isn't easy to be patient."

* * *

"Looks like you have a lot of Mexicans here in this probation camp! We ought to load the whole lot of them up and ship them south of the border." The president of

* Pastor, Robertson Community Methodist Church, Los Angeles, California; well known student and writer in area of Race Relations.

the visiting business men's clubs spoke with finality to the superintendent of the camp. One hundred juvenile delinquents filed into the shed which served as an auditorium. The business men had brought out some movies as a "treat" for the boys.

The superintendent stood by his boys. "Every boy here was born in this country. All of them are Americans. We do have a higher per centage of boys from Mexican parents than the population would warrant, but you should visit their homes. The city housing commission has been trying to clean up the Mexican slums for years, but several groups of business men have blocked every effort so far. Consequently, these boys hang out in gangs instead of going home early. Why should they want to go home to two-rooms filled with crying younger children? It is not surprising that they get into trouble. Frankly, I am amazed that so many manage to go straight!"

* * *

The choir of the Methodist Church was visiting Chinatown. Their leader had known a Chinese laundryman quite well once and had learned some Chinese. With quite elaborate pidgin English, he managed to secure a private room for the choir and ordered the dinner. "Chow mein. Chop suey. Egg foo Yong. Sob gub chow mein."

It was quietly and efficiently served by young Chinese men. The choir members laughed and sang, having a great time. They didn't forget to marvel at their versatile leader who could remember enough Chinese to produce such a dinner without an interpreter. In the kitchen the waiters were gleefully trying to talk pidgin English. "Joe, you really should have heard that old boy out there. He's good! He said, 'You saavee chow mein?' I wish I could do Latin as well!" All University students, these waiters. All American born.

Outside, by the fountain, the choir gathered around two diminuitive Chinese tots to hear them sing. They piped, "Jesus loves me, this I know." The children were showered with pennies, and the chorister pointed the moral, "Foreign mission money is not wasted when children are trained these songs before they come to this country."

He didn't stop to think. These children's parents were born in the United States. They were members of the Chinese Methodist Church. Why shouldn't the children know, "Jesus loves me, this I know."

* * *

Through these four windows we glimpse scenes which should reveal the significance of Race Relations Day in its broad sense.

The Methodist Church sets aside the second Sunday in February to give especial emphasis to the necessity for ever-advancing the work among Negro youth. The great achievements individuals have made, the consistent work of our Methodist schools and colleges for Negroes, the pitifully small budgets, the tremendous needs—all are placed before this church of eight million members in order that the great hearts of Methodism may finally provide adequate opportunities for their brothers. Since other articles in this issue of Christian Education Magazine high-light Methodism's program of Higher Education for Negroes, it is well for us to glance through these other windows as well.

Methodism on the Pacific Coast is trying to meet the challenge of the Mexicans. Plaza Community Center, and All Nations Foundation, contact many Mexican families through their clinics. Girls' clubs,

and boys' clubs reach the youngsters and the Mexican Methodist Church gains many new members among the adults. Frances DePauw School can accommodate ninety-five girls, offering a full high school course. Girls are also trained in practical arts, housekeeping, cooking, and boarded in a Christian atmosphere of co-operation and cleanliness. When they graduate, they are remarkably attractive and capable young women. Small wonder that the young men graduating from Methodism's Spanish American Institute at Gardena find many brides among the Frances DePauw graduates!

Both institutions have long waiting lists. Both institutions desperately need more equipment and more room. The children of graduates from these institutions will not be found in the Probation Camps for juvenile delinquents!

Japanese and Korean young people are providing their own leadership through their Methodist Japanese and Korean Churches. Educated in the public schools, graduating with honors from the state universities, they are forgetting any bitterness they may have felt and are trying to build bridges of understanding and friendship to "American-looking" American youth for their younger brothers and sisters.

Our great Indian schools at Farmington, N. M. and Jesse Lee Home, Seward, Alaska, are both dedicated to the proposition that Indian children are capable, teachable Americans. They maintain these children deserve to be prepared to take a constructive part in a busy world.

Impatient with the philosophy that Indians should be kept "primitive and simple" as a "relic of America's past," these and other fine Methodist schools are equipping young men and women to be stenographers, teachers, carpenters, mechanics and a hundred other artisans as well as members of numerous professions. History records the primitive ways of the Indians. That is enough! Justice demands that the clock of progress shall not be stopped for sons and daughters of tubercular chiefs because some certain sentimental people like their aboriginal habitations.

Americans still like to think of the United States as "The Melting Pot." Men who worked the old blast furnaces knew what cold crystalized ruin could result if the fires went out and the iron got cold! America's Melting Pot is in danger of cooling off. Once it would boil over and flow into frontiers. Not now!

The great floods of immigrants into the Melting Pot have ceased. The problem now is not the skimming off of old world ways and customs and speech. The more delicate and difficult task of blending and tempering is at hand. As steel calls for greater heat than ore, so the task of effecting the fusion in Christian brotherhood of Japanese, Chinese, Indian, Mexican, Korean, Filipino, Negro, all the rest—Americans all—will call for white heat of Christian love and service.

Race Relations Day should call for more than observance. It should mark a new forward movement in understanding and practical help among our brother Americans and fellow-Methodists.

Northwestern University has embarked on a new venture—a Sunday Evening Club made up of five student religious groups, Y.M.C.A., Y.W.C.A., Congregational Student Club, the Methodist Student Foundation, and the Presbyterian College Club.

Public Education and Race Relations

W. E. Turner *

As this is being written, bulletins are being read by radio announcers to the effect that the United States has been attacked by Japan. The first casualty lists are being reported. American boys have been killed. The United States is again at war.

All the resources of our country which have not been enlisted already will be mobilized, and this unified power directed toward bringing the war to a successful conclusion. That the people of the United States are united at this time by a common purpose to defend their country from aggression no one can doubt. Although people of many races and creeds are included in our citizenship, common interests unite us when our country is challenged by foreign powers.

Public education has made it possible for us to be united at this time. The public school has sought to give us a common body of principles. It has aimed to establish a common faith and a common culture. It has been concerned with the task of teaching the ways of a democracy to the end that our citizens may assume the responsibilities imposed by a representative form of government and enjoy the fruits of the proper discharge of our duties in a democratic society. The extent to which the public school has been successful in attaining its objectives is reflected in the attitudes of our citizenship—our attitude toward God, our country, our fellow man.

Our desire to make equal educational opportunity available to all our people has not met with unqualified success. In the southern states, for instance, there is a wide range in the per capita expenditure per child enrolled in the white schools. This range in 1939-40 was from $26.74 in Arkansas to $72.84 in Maryland. The range in expenditure per capita in the Negro schools of the southern states was, in the same year, from $5.55 in Mississippi to $67.09 in Missouri. The average expenditure per white child enrolled was $49.35; per Negro child enrolled, $19.31.[1] That the southern states are tending toward a more equitable distribution of school funds is evidenced by the fact that the per cent increase of total current expenditures of 1940 over those of 1930 is 8.7 for white schools and 39.3 for Negro schools.[2]

"There are a number of causes which produce inequalities in educational opportunities, not only between the southern states and the rest of the nation, but also within and among the southern and border states. . . . . Chief among these causes is the fact that in the South are one-third of the nation's children to be educated by one-sixth of the nation's school revenue." [3]

The amount of money spent per child enrolled in the public school is only one index by which public education may be evaluated. In the education of Negro youth in the public schools much has been, and is still being, done to better conditions. I mention the following examples:

1. Several states have equalized salaries of Negro and white teachers or are in the process of doing so.
2. The public school system is

* Director, Division of Negro Education Tennessee State Department of Education.

[1] Southern States Work Conference on School Administrative Problems. Report of Committee on State and Local Financing of Public Schools, 1941.
[2] *Ibid.*
[3] *Ibid.*

qualifying large numbers of Negroes as professional and skilled workers.

3. Public education has considerably aided the Negro to secure and hold responsible positions in public works.
4. Hundreds of high schools and colleges in the South are carrying on effective race relations studies with thousands of students enrolled.
5. Leading educators of both races are engaged in enterprises and movements that promote interracial goodwill. These organizations, such as the Commission on Interracial Co-operation, have for their purpose the promotion of justice, co-operation, and goodwill between the races.

On February 8, 1942, in America will begin the fifteenth annual celebration of Negro History Week, inaugurated in 1926 by the Association for the Study of Negro Life and History and sponsored by representative citizens of both races. It is thought that if we better understand the contribution made to the common good by each of us or by the race to which we belong, we shall respect each other more.

"The Negro has supplied the demand for labor of a large area of our country, he has been a conservative force in its recent economic development, he has given the nation a poetic stimulus, he has developed the most popular music of the modern era and he has preserved in its purity the brotherhood taught by Jesus of Nazareth. In his native country, moreover, the Negro produced in ancient times a civilization contemporaneous with that of the nations of the early Mediterranean, he influenced the cultures then cast in the crucible of time and he taught the modern world trial by jury, music by stringed instrument, the domestication of the sheep, goat and cow and the use of iron by which science and initiative have made the universe." [4]

Public education, under wholesome leadership, will contribute adequately to the solution of our social religious, and political problems if it is encouraged and supported by the public whose servant it is. Ignorance is a menace which we can ill afford to countenance, much less nurture. Our strength as a community, as a state, as a nation depends on the character of our citizenship. In proportion to the goodness, strength, and intelligence of the masses will our nation be strong and enduring.

Regional Conference Proceedings Still Available

There still remain on hand in the offices of the Division of Educational Institutions a few hundred copies of "Christian Education and the World Today." This volume, containing addresses and summarized discussions from the Regional Conferences on Higher Education held last spring, in Cleveland, Atlanta, Kansas City and Stockton, has been widely circulated and favorably received. It is considered by many a valuable reference—a compendium of the best of current thinking on church-related Higher Education. Copies may be ordered at fifty cents each from the Service Department, Board of Education, 810 Broadway, Nashville, Tennessee.

[4] School and Society, November 22, 1941, p. 462.

The Meaning of the Race Relations Day Offering

STANLEY E. GRANNUM *

In the Race Relations Day offering Methodist churches have the only *direct* means of contributing to many of the educational enterprises for Negroes. To be sure, World Service benevolences still include the work of the Board of Education, but when that Board's 14.55 per cent of the World Service dollar is again redistributed for the necessary work of its three divisions, the end result that reaches particular Negro institutions compared with their budget needs for the maintenance of their educational programs is indeed but a token of our denominational purpose—a significant token that The Methodist Church still recognizes its unfulfilled task in the education of Negroes.

In days like these who would give a single dollar without assurance that it is being wisely spent? In the total program of educating the Negro in the South those who have only a partial view of the situation have usually pointed to a few centrally located, well-supported institutions as examples—Fisk at Nashville, formerly under A.M.A. (Congregational) auspices, now independent, or Tuskegee (independdent), or Atlanta University, once A.M.A. or Baptist. Certainly these institutions continue to do a magnificent job, even though their endowment now is less productive.

What, meanwhile, becomes of earnest and ambitious Negro youth hundreds of miles away whose only chance must be a school within hailing distance and relatively easy of direct contact? What will Methodism do to educate Methodist sons and daughters in black who from Harry Hoosier to John Henry have found life's spiritual meaning via Methodism? And are we not dependent on their intelligent direction for the very continuation of Negro Methodism?

A comment from Doctor Fred D. Patterson, President of Tuskegee Institute, who by the way as an Austin youth attended Samuel Huston College, is the appraisal of need from an outstanding educator of Negro youth—"The communities which are frequently most lacking in this respect are those which have been serviced by church related institutions . . . . and the community has come to rely on these services from them. When, therefore, such institutions find it necessary to close their doors or to curtail their offerings because of inadequate funds, it is most likely to be true that no public agency will develop in that particular community or area comparable facilities to fill the gap. It does seem therefore that it will be necessary for many years to come for the approved church related institution to continue to play an important role in the education of Negro youths." A study of the service in behalf of social progress

* President, Samuel Huston College, Austin, Texas.

rendered by the graduates of these decentralized and sometimes ill-supported Negro colleges of ours would bring to light a most revealing chapter in the saga of steadily improving conditions of Negro life in the South.

From the utter dependency of yesterday to self-respecting manhood is a slow and difficult transition. Nothing less than a superbly trained Negro leadership in the many fields of human activity can effect the change. To watch a few of these leaders at work may be of interest.

A well-known conference Youth worker and his wife, a former California school teacher, recently visited this campus. They were taken to see some of its graduates at work in elementary schools. Mrs. Blank commented on what she believed must be the different and superior quality of teacher training needed for the teachers she observed. In one school, for example, a small plot of land had been transformed into a vegetable garden and produced food for five-cent hot lunches for children whose mothers were at work. For many this was the one hot meal of the day. Then the teachers combined teaching responsibility with social case work to discover where need is real. In the vegetable plot gardening went hand in hand with arithmetic and science and made them more interesting.

In one school visited eight of the nine teachers including the principal were Samuel Huston graduates, while in another, seven of 26 had found their chance in the same church school. In this second school the teacher taught her art class using discarded newspapers as the modeling medium. Another group in a city-wide contest worked on posters to encourage the sale of defense stamps. "Such creative work!" exclaimed our western visitor. "Indeed so," I replied, "and based on a simple homespun philosophy advocated by the institution since its founding. Having little, even what is sometimes thrown away, take it and make from it what you want." Eighty per cent of our graduates are in the southland and are proceeding in their teaching positions and other work on just this philosophy.

Here is another whose field of labor as an itinerant, supervising physician embraces 25 or 30 densely populated counties of northeast Texas where approximately 400,000 Negroes live. Who cares how their babies are born? Or that 80 per cent of mothers in this area bring their babies into the world with no physician in attendance and only a midwife whose education averages fourth grade—no training even in home nursing.

Within this area is a young woman physician hard at work in county meetings, counseling in pre-natal care and needs and problems of motherhood; instructing midwives in hygiene and sanitation; arousing the interest of county health officers and other workers in the needs of her people in that area. Supervising officials at the State Board of Health refer to her labors as "outstanding."

Look at another—just a "P K." Coming from a San Antonio Methodist parsonage with strong basic character and fine home training, her college education took her further along the service path. In extra-curricula activity, especially the Y.W.C.A., she developed unusual leadership ability, learned to do and get things done co-operatively. Graduating, she went at once to be Girl Reserve Secretary of the Negro branch Y.W. in a large city of the state and as a beginning worker faced every conceivable social prob-

lem including interracial friction. The American Youth Commission later brought to light through a study of 782 sample cases the fact that only 33.24 per cent of youth of ages from which girl reserves would come had the benefit of homes in which parents lived together. This Girl Reserve Secretary, first became foster mother, demonstrating in her own life the ideals of womanhood to which her girls should aspire. There with the meager resources at hand she kept them so busy with healthy activities of interest to the normal girl that leisure time was spent in building character. She opened up friendly contacts at the main branch of the Y.W.C.A., got officials to become interested in her girls and their problems, and in every way maintained for them a bridge of understanding. Having poured out her soul to such high advantage, the national office secured her service for a large eastern city for similar work. She is now general secretary of the Negro branch in that city, her abilities utilized in the National council and her help enlisted by many civic bodies and state agencies for general public welfare.

Even as I might write at greater length and cite a score of others whose names are now before me, in like manner each of the fifteen presidents of our Negro schools could tell of former students whose lives are convincing examples of the type of leadership and service which our Negro institutions have given. Each president could also attest with me the needs that still await the social imagination and Christian daring of the youth now in our Negro Methodist colleges. As a means toward meeting that need the Race Relation offering has a significance for the entire Negro race which Methodists have not yet fully grasped.

A Lenten Devotional Booklet for Youth

There has long been a demand for daily devotional materials *for youth.* Now for the Lenten season that need is to be met. The National Conference of the Methodist Youth Fellowship is issuing a booklet of Lenten devotions prepared particularly for young people. There is to be a page for each day including scripture reference and guidance for personal meditation and prayer. The succession of sub-headings will contribute to the general theme of building spiritual strength for crisis, a topic which is both timely and parallel what this period must have meant to Jesus.

The booklet will be written by selected young people and youth leaders, with a group of staff members assisting in the editing. Off the press about January 15, each copy will sell for 5 cents.

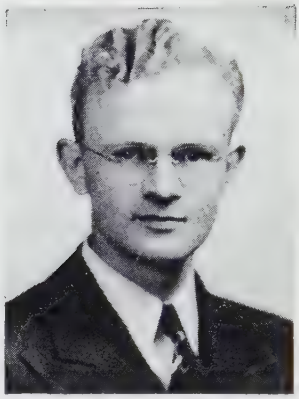
Because it is meeting a real need there should be a widespread and enthusiastic response to this venture. As young people unite in daily devotion, there can be a tremendous release of divine power for the entire program of our church.

Since this is an experimental venture, advance quantity orders are requested. They should be sent directly to the National Conference of the Methodist Youth Fellowship, 810 Broadway, Nashville, Tenn.

Mount Union College, Alliance, Ohio, graduates are choosing equally between the fields of professional service, business and industry, and education service, a student survey reveals. During the past ten years, a third of the seniors have entered each of these fields. Excluding those in the selective service of the United States, last June's class was divided equally among those three vocations.

By Way of Illustration

Woodrow Geier *



Two thousand miles . . . . through dozens of buildings . . . . through laboratories, classrooms, gymnasiums . . . . through chapels, music rooms, libraries . . . . passing and lasting impressions . . . . and a full notebook.

At the end of a recent trip through several Southern states to see Methodist Negro colleges, I decided: The enrollments, the curricula, the budgets are all impressive, but the real story lies in the achievements of students and faculty members as they seek to relate their work to their community.

We all admire courage. Sometimes we are quick to admire it when the exploits of an individual are sensational. We are less alert to recognize courage when it appears in the slow, unspectacular affairs of everyday living. Perhaps we have failed too often to recognize the courageous efforts of Negro leaders to overcome personal handicaps and improve their communities.

Courage Personified

Coming to my mind as the outstanding example of courage over personal handicaps is the case of Clifford Blount, Texas Negro boy whose arms were lost in an accident during his adolescent years. Ordinarily such a catastrophe would have made one dependent for life. But Blount was made of different stuff.

He determined he would not be dependent. His first program was to find some school which would open opportunity to him. His mother wrote to nearly every Negro school in Texas, but always, except once, she was told, "We're sorry, this is not a school for cripples." The exception was Wiley College, Marshall, Texas, whose president not only encouraged the cripple to come to the institution but extended him aid from the student loan fund.

From then on Blount made unusual progress in his adjustments. With the help of artificial arms, he learned to dress perfectly, to feed himself, to shave, comb his hair, brush his teeth. He learned to type forty words a minute, and to write with pencil and pen as well as the average person. He completed his college work and went on to make a fine living for himself. Blount now operates his own news agency at the 58th Street Elevated Station, Chicago.

Helping Young People to Help Themselves

Several stories come to mind as I think of meritorious work being done in the field of co-operation between the races in the South.

During commencement week of 1929, fifty students applied to President L. M. McCoy for work at Rust College, Holly Springs, Miss. At first they were told the college could not employ them. Then practical and good-humored Dr.

* Managing Editor, the *Pastor*, The Methodist Publishing House, Nashville, Tenn.

McCoy thought matters over, called the young people together, told them the administration would buy seed, tools and work animals for "an enterprise" on the college farm. He would start them to raising food for the school.

For five years Dr. McCoy had supervised a soil conservation and soil building program on the red lands which had been given the college. When the young people set to work under a trained supervisor, this land was in fair condition. They flew at the task, earning tuition money and helping the college to feed itself and wipe out a $29,000 debt.

As they worked, Dr. McCoy had a model cottage erected on the farm. A Negro man remarked, "Professor, you done ruined dis neighborhood. There ain't a woman out here's goin' to be satisfied since dis house was put up."

The students, Dr. McCoy hoped, would not be satisfied either. He started a long term program of the college which he called his "Rural Contentment Program" and changed the whole emphasis in the institution. He increased the emphasis upon home-making in the home economics classes, had students taught how to get the most from rural life, even went beyond the institution and held all sorts of meetings of Negro farmers. He obtained the co-operation of the county agent and others connected with the federal farm program. They acclaimed his experiment at Rust one of the leading examples of scientific farming in the state.

Negro teachers in many Mississippi counties were receiving as little as $16 per month salaries. One of his jobs was to send his faculty members into the poorer rural sections to improve the methods of teachers and ministers. Again the white people of Mississippi aided his program. Many times religious and educational leaders helped him sponsor teachers' institutes. A young white school superintendent from a Delta county helped Rust College buy a bus. The college helped him present a cotton pageant on the Delta.

Another Piece of Inter-racial Co-operation

Isabell Pollar, a 1941 graduate of Gilbert Academy, New Orleans, La., now studies at Alabama State College. There is little of the unusual about her story, but it illustrates pointedly another example of mutual helpfulness between the races.

Isabell won regional and state vocal contests while she studied at Gilbert and was awarded a music scholarship for further study. White churches, seeing her possibilities as a concert singer, sponsored recitals for the girl before their groups in New Orleans. She sang before civic groups and became a guest soloist with the Dillard University choir. Even after receiving her scholarship, however, the question loomed as to how she could get the money needed to support her in advanced study. First Methodist Church, New Orleans, provided the answer: a recital at which an offering was taken.

Seminary Training Plus Personal Effort

Negro churches are sometimes built on a shoestring. Charles Richmond, student at Gammon Theological Seminary in Atlanta, Ga., was appointed last year to a church at Douglasville, Ga., which had already been condemned as unsafe and a community disgrace. Speakers in the church often wondered if the roof might not fall in before they could leave the building.

With his own hands Richmond began wrecking the building, declaring it would be better for his congregation to hold services outside the building than to meet in a building they were ashamed of. Several men from his congregation of twenty-five members began to help him and soon the structure was torn from its foundations and the decayed lumber hauled away.

Then the young minister began to clear the lot and plan for rebuilding. They began to buy lumber with what little money they could raise from meager incomes as domestic servants, farmers, and day laborers. They had reached their extremity when a group of white citizens formed a committee for their aid and called a public meeting. Several prominent citizens spoke, commending the Christian spirit of the Negro congregation. Then public subscriptions were taken. Result of the building campaign was evident recently when a new church was dedicated.

Service to 100,000

Bethune-Cookman College at Daytona Beach, Fla., was built on a dumping ground—an abandoned tract of land which citizens of Daytona Beach called Hell's Hole. Mrs. Mary Bethune raised her first payment of five dollars for the land by selling ice cream and potato pies to workingmen. Her first installment on the $250 debt was paid in small change. She borrowed dishes to feed the students who crowded her school for Negro girls. Many times, as she used the last food, she wondered if the children would be hungry the following day.

But she built a college that has given hope to 100,000 Negroes. She began her work in 1904. Now the college has fourteen modern, well-equipped buildings—erected because Mary McLeod Bethune had faith in the possibilities of Negro education, and because she convinced individuals both white and colored that something should be done to give Negro boys and girls opportunity to become useful members in society.

Proved by Their Products

Often it is easy when telling the "Success stories" of a movement to forget its defeats, to leave out the embittered stories of frustration. Often there are decreasing endowments, curtailment of curricula, and failures on the part of individuals to achieve all they ought to achieve.

But the big record stands—the stories which bring to us tellingly the fact that the money invested in Christian Negro education is well spent. It is also one of the greatest signs of improving racial understanding and co-operation.

We test an institution by the type of individuals it turns out. In the labors of Negroes who carry the ideals of the Christian college back into the life of their community The Methodist Church and all other churches receive their reward.

The college student of today is more interested in courses dealing with religion and the teachings of Jesus than the collegian of a generation ago, according to figures revealed by Dr. John Rosentrator, professor of philosophy and religion at Nebraska Wesleyan, Lincoln, Neb., who reports that twenty years ago only 21 per cent of the Wesleyan students were enrolled in any course in religion, while today there are 35.7 per cent. This figure, he says, is still more significant because such courses are now purely elective, while formerly each student was required to complete four hours in religion before graduation.

Our Work This Year

E. C. Peters *

In this meeting today plans are to be made for the new school year, the instructional program of which will begin on September 15. Perhaps at no other time in the history of this institution have there been conditions comparable to the present. While actual fighting is not the present role of our great country, yet in nearly every other respect our nation is at war. No serious minded person can undertake work this year without being conscious of these world conditions. They will color not only the thinking but the actions of men, and especially of students.

In times like these, then, it is incumbent upon teachers and others who are engaged in working with youth to examine their own faith. This faith should be rooted deeply in a vital Christian experience. Faith in forces less real and abiding, however much they may have seemed sufficient in the past, cannot meet the tests of this day. It is not enough to be able to teach well the subject matter of one's particular specialization. This must be done, but behind it and over it and through it all there must be this vital Christian faith if what is done is to have very much meaning to our young people, rightly puzzled about the present and deeply troubled about the future.

Among men and women engaged in work in a church-related college, and what also should be a Christian college, doubtless there will be agreement in the statements which have just been made. This living faith on the part of Christian men and women must be so real that it can be the means of leading students into a knowledge of God. It must serve as the answer to honest doubts, doubts that have grown out of faith too small for the present world or the world into which these students will be led as they develop in their college experiences. The changes which take place in their mental growth, important as these are, will be no greater and surely no more significant, if properly directed, than the changes which will take place in their spiritual life. They will need a sure foundation upon which to build a new faith as they leave behind them certain concepts secured during childhood. As they come away from these it should be possible for them to go into a faith big enough for the new world into which they come.

This world will demand as never before a continuing search for truth. This search should be genuine and not burdened by fears as to the consequences. At the same time, it should be a search in which the teacher will serve as leader or guide and in which journey at least helpful directions can be given. The true

* President, Paine College, Augusta, Ga. The article an address to the college faculty at the beginning of the present school year is an admirable statement of the distinctive opportunities for Christian influence open to teachers in church-related colleges.

teacher will be interested in having his students find the truth, not for truth's sake alone but for what it will do for them. He will want to see them free from fetters that may have bound them, and especially those that would keep them from wanting to enlarge upon every truth as it comes to them.

This is no easy matter. The motives of men are involved here. Unless students can be challenged so deeply that they will be continually dissatisfied with their own accomplishments they can never understand what Browning meant by the statement: "A man's reach should exceed his grasp." Not understanding what is involved will likely result in their being content with half measures, or with what they mistakenly believe are the requirements of the teacher in a given course.

This search for truth is not confined to work in the various courses. It begins there, supplemented by work in the library and in the laboratories, but it does not end there. At least, it should not end there. In a Christian college, every relationship between teacher and student as well as every activity in which he may engage should contribute to this search for truth. The church-related college has a great opportunity here, especially in view of what has happened in some of our state institutions in recent months. If all of the forces in our church-related colleges can be brought to bear upon this problem then students enrolled therein will have an opportunity to become free men.

Another obligation, and what might be called one of the dynamics of a Christian college, is the very real effort which must be put forth in the development of student leadership and student followership. One of the reasons that young people frequently give for coming to college is the opportunity which an institution affords in the development for leadership. Frequently this conception of development of leadership on the part of a student, however, is too narrow or too selfish in its outlook. Young people are a part of their world. They see men who are considered leaders in their communities doing things from what obviously is a selfish viewpoint. It is natural, therefore, that they should have the same ideas and follow somewhat the same methods.

This should not be the plan of work in our church-related colleges. Such institutions have an obligation to teach by precept and example a better way. They must evolve and develop programs designed to bring out the best in all their students, those who make up an able group of followers and the smaller group of capable leaders.

But this must not be a blind leadership. Those who follow must be taught ways of knowing what is involved in an understanding of and an appreciation for their leaders as individuals and the programs which these leaders propose. A critical attitude on the part of students is not sufficient here. A critical attitude must exist, but it must be used both for the purpose of a better understanding of what is proposed and as a means of removing the weak points in a leader's program.

The fundamental principles in such a program have been a part of the thinking of many if not all connected with this institution. Putting these principles into practice, however, is a difficult task and has not always characterized the work at Paine College. Perhaps it does not characterize the work of the College at the present time. Should this be true, it is incumbent upon every member of the faculty to give of his very best in the removing of all

difficulties which make this failure possible. Here, again, is a great opportunity for a Christian college. The effort to make full use of this opportunity possibly makes the work in such institutions more difficult than is the case in state institutions.

Another dynamic of a Christian college is the directing of effort toward winning the students to a deeper loyalty to Christ. Can there be a greater reason for the existence on the part of such institutions? Too many students in college have no vital Christian experience. While they are members of some church they do not understand the meaning of this membership nor do they know how to make it meaningful in their lives.

Can it be true that too frequently in the past the failure of our church-related colleges in this connection has been due to the failure on the part of the members of the staff? Too many of our teachers are like these students. They are related to some church through membership but are not very active in other ways. This lack of activity is traceable in part at least to their sense of loyalty to the Christ. If they do not know him, they cannot love him. Not loving him wholeheartedly, they cannot serve him faithfully.

If this be true, how can they win their students to a deeper loyalty to Christ? It is a truism that one cannot teach what he does not know. If one does not reveal in his daily living this very deep loyalty, he cannot effectively influence students. Here, unquestionably, is a weak spot. Can it be removed? Not if teachers are willing to go on in the old way, complacent about what is most important, not very anxious to do the difficult things that will be required of them.

The present is no time for complacency. The present is no time for those who do not have a vital faith to be connected with a Christian college. The present is no time for men and women to work simply at a task designed to teach some of the facts of life. The present is a time when Christian teachers must reveal through their teaching and through their daily living the Christ they love and the Christ they serve.

Zealous Advocate of Interracial Good Will

That *The Classmate,* weekly youth story paper issued by the Board of Education, is an active exponent of better Race Relations is evidenced by the appearances in its columns during 1941 of fifty-two items, each calculated to make a contribution toward a greater degree of interracial good will.

Analysis of these features, which average one per week, reveals that twenty-six were in the nature of stories, twenty-one were articles, and five were fillers. Nine dealt with members of the Negro race, four with Japanese relationships, three each with Jewish and German, one each with natives of Yugoslavia, Italy, China, Sweden, Belgium and England. The remaining features dealt with refugees or with other mixed racial or national groups.

The centennial fund drive of Ohio Wesleyan University, Delaware, Ohio, designed to raise $1,000,000 has now reached the $600,000 mark, it is announced by President H. J. Burgstahler. This amount represents the contributions of 4,250 individuals.

Purposes of the drive are the erection of a men's dormitory, modernization of certain older buildings on the campus; liquidation of debts; and building up of endowments.

Book Reviews

Author of Liberty—by Robert W. Searle; Friendship Press, New York; 1941; 147 pages; $1 cloth —60 cents paper.

Author of Liberty is a series of stories, each conveying a significant slant on the practical meaning of democracy and each recounting either a striking need for an application of democracy or a heartening adventure in putting democracy to work in a difficult situation.

Beginning with a chapter on religion and democracy and following that with an elaboration in narrative form of Simon-pure Jeffersonian democracy the content moves forthwith into the realm of the present day and the practical. In the stories which follow in succeeding chapters well nigh every tension area of human relationships is explored and diagnosed.

The book should be helpful as background material for social action committees and should provide illustrative material for worship committees. B. M. M.

College Publicity in the United States. By Benjamin Fine; Teachers College, Columbia University, New York; 1941; 178 pages; $2.35.

Recommended for all college administrators is this latest work on publicity and public relations, written by an expert in the field and sponsored by Columbia Teachers College. Just released, the book combines the historical and pratical angles of the subject and outlines needed improvements in the entire field of college publicity.

Doctor Fine emphasizes the necessity of employing well trained personnel in public relations work and stresses the importance of gaining the respect of the nation's press. He reminds us that colleges and universities, denominational institutions included, are largly dependent upon th good will of the public for their perpetuation. "And the publicity department is the natural purveyor of good will or bad," he says.

Conclusions of the book are based upon a study of the publicity set-ups of two hundred and seventy-five colleges throughout the nation. Doctor Fine closes by recommending standards and techniques for improving publicity programs.

Walter Parkes, Nashville, Tenn.

Central Launches New Honors Work Program

Central College, Fayette, Mo., has inaugurated a new system of honors work, whereby a selected student group may apply for study independent of regular classroom procedure according to their several abilities.

The program also includes a new faculty provision for required major reading, affecting all students who are candidates for any degree. Supplementing the specialized reading is emphasis on the significance of wide general reading by all students.

To be eligible for honors work, students must be seniors in the upper 20 per cent of their class and must have an honor point average of at least 2.00. The entire program is under the direction of a committee. Upon invitation from the committee, students may apply for the privilege of electing honors work. If accepted, they will be permitted to earn a maximum of six hours credit during the senior year by carrying on a program of study, reading and research in their major subject. Participating students will have the privilege of freedom from the usual negative hour penalties for class absences in all their courses.

THE DEPARTMENT OF

The Methodist Student Movement

Youth Caravans for 1942

Committees within the Board of Education staff in Nashville, are exceedingly busy plotting the program of Youth Caravans for 1942 and definite announcements concerning dates and locations of training centers, number of Caravans contemplated and number of Caravaners needed may be expected shortly.

This movement, which has grown from an initial experiment comprising only 15 Caravans in 1939 to a total in 1941 of more than 80 Caravans, serving 1,000 churches in 45 conferences and engaging the services of 324 Caravaners and 81 counselors, has definitely made a place for itself in the Youth and Student programs of Methodism. Through it the Church avails itself of the talents and enthusiasm of outstanding youth and through it college students are related to the life and work of the Church and are trained in practical churchmanship. Youth Caravans are considered by many to be the most significant feature introduced into the youth program of the Church within the past generation.

Local churches desiring the services of Caravans in 1942 should apply to the Executive Secretaries of their Conference Boards of Education and students interested in serving on Caravan teams should communicate with their campus directors of religious work, with their conference directors of youth work, or with their conference executive secretaries.

Methodist Student Movement Program Emphases

One of the elements that gives unity and power to the work of the Methodist Student Movement is the fact that program emphases have been adopted which the students stress together at certain periods of the school year. The manner in which these program emphases were originally created and finally adopted is worth noting. During June 1941 at least one thousand student leaders of the Methodist Student Movement were gathered together in four different places for purposes of training in campus Christian leadership. Commissions for program emphasis were organized in which an attempt was made to give a constructive answer to the question, "What is most important and what should be stressed in our student groups in our Methodist colleges and in our Wesley Foundations during the school year 1941-42?"

The work of the commissions in the four leadership training conferences was placed before all the state and regional student presidents of the Methodist Student Movement who had come together for the first meeting of the Student Commission of the Movement as a section of the larger National Conference of the Methodist Youth Fellowship which met at Baldwin, Kansas, in August. These student presidents carefully studied the findings of the commissions of the regional conferences and adopted the program emphases for the school year of 1941-42. (Copies of the Program Emphases may be obtained upon request from the De-

partment of Student Work of the Board of Education, 810 Broadway, Nashville, Tenn.) A careful study of the program emphases will show that student groups, in planning their program, can be "on the job" emphasizing one or all of the emphases at any time throughout the school year. However, it is obvious that some of them are seasonal and it is with the latter with which we are dealing.

We are now entering that period of the calendar between the first of January and Easter. Within this period we have the natural emphasis which falls within the Lenten season as well as other emphases that come to our attention because of the calendar. Before these are listed, however, it is well to examine the general and larger areas which the students deemd to be most important and should be stressed at this particular time.

There are fourteen program emphases for the Methodist Student Movement for the school year 1941-42. In general they may be summarized under the following headings: Personal religious living, Christian action in behalf of world peace, racial understanding, interfaith fellowship with other religious groups, the world mission of the Christian religion, Christian action in behalf of economic betterment, Christian stewardship, and fellowship with Christian conscientious objectors and with men in military camps. In addition to these, there are a number of program emphases that have to do with the practical projects for bringing these and other objectives into realization. They have to do with the student conferences of the Movement, the special observances of certain days, and other factors of Christian service.

As far as the calendar is concerned, it is interesting to note that the month of February has three outstanding program emphases. They are:

1—The observance of Inter-racial work. It is the week including the Sunday closest to Lincoln's birthday. In addition to recommending the observance of Race Relations Sunday, February 8, 1942, the students added, "We urge broadening of the program to give equal emphasis to all races to which an individual community is related."

For information concerning Race Relations Sunday write the Department of Educational Institutions for Negroes, Board of Education, 810 Broadway, Nashville, Tennessee, and for information concerning Inter-racial Week, write the Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York City.

2—The observance of Brotherhood week (the week containing Washington's birthday) February 15-22 the purpose is "to foster interfaith understanding," and the students add, "The emphasis on interfaith should not be confined to one week but should be continuing education on interfaith co-operation by means of round tables and group discussions on the campus."

(Information may be secured from the National Conference of Jews and Christians—300 Fourth Avenue, New York City.)

3—Participation in the World's Student Christian Federation Day of Prayer, the third Sunday in February, the 21st. The purpose of this is to secure the enrollment of individual students and groups of students as friends of the Federation. (For information, write the World's

Student Christian Federation, Room 1121, 156 Fifth Avenue, New York City.)

Probably the most important program emphasis which the students adopted is with reference to personal religious living. It will, quite naturally, receive its strongest emphasis in the Lenten period. It is not strange that the students gave it a setting in terms of the present world situation. It reads, "We recommend that students face realistically the immediate world situation and its challenge to the Christian faith in their own lives by: (a) Intensive study of the life and teachings of Jesus. (b) Cultivating disciplined life and service. (c) Undertaking projects of Christian reconstruction."

Graduate Courses for Campus Religious Workers

Courses designed to meet the needs of pastors in college situations, directors of student religious life, adult counselors to students, Wesley Foundation directors, and of those advanced students who are themselves looking toward some form of student religious work as a vocation will be offered on a graduate level during the summer of 1942 in Garrett Biblical Institute, Evanston, Illinois, and in Candler School of Theology of Emory University, Atlanta, Georgia. These courses which are sponsored by the Department of Student Work of the Division of Educational Institutions, Board of Education, will be applicable in terms of credit toward graduate degrees in either theology or religious education.

Additional plans, according to Doctor Hiel D. Bollinger, Head of the Department of Student Work, are under way, looking to the offering of similar courses in Southern Methodist University, Dallas, Texas, University of Southern California, Los Angeles, and in connection with the School of Religion at Vanderbilt University, Nashville, Tennessee.

A growing demand is apparent for advanced training in the principles and techniques of student religious work and courses of this type when offered, more or less experimentally in the past, have been cordially received. It may, therefore, be safely predicted that student workers will see in these summer offerings of 1942 rare opportunities for training in campus religious leadership.

Persons who are interested in these courses may secure further information by writing to the Department of Student Work, Division of Education Institutions, Board of Education, 810 Broadway, Nashville, Tennessee.

Methodist Student Movement State (or Regional) Conferences

The rapidly developing Methodist Student Movement now organized on a more than local campus basis in 30 states or similar regions of the Nation is functioning with increasing effectiveness through Inter-Conference Commissions set up in accordance with Paragraph 1093 of the 1940 *Discipline* and through duly elected students who comprise State Methodist Student Movement Councils.

In each geographic unit in which organization has been effected a state or regional Methodist Student Movement Conference is held as a regular annual feature. The following schedule lists the conferences of 1941-1942.

State	Place	Date
1. Alabama	Montevallo	October 24-26, 1941
*2. Arkansas		
*3. Arizona		
*4. California		
5. Florida	Gainesville	March 20-22, 1942
6. Georgia	Wesleyan College, Macon	January 30-February 1, 1942
7. Iowa	Cedar Falls, Iowa	April 10-12, 1942
8. Indiana-Illinois	Illinois Weslevan	April 24-26, 1942
9. Kansas	Lawrence	March 20-21, 1942
*10. Kentucky		
11. Louisiana	Camp Brewer	September 1-3, 1941
12. Mississippi	University, Oxford	February 13-15, 1942
13. Missouri	Pin Oak Camp	April 17-19, 1942
14. Michigan	Mt. Pleasant	March 13-14, 1942
15. Montana	Butte	October 24-26, 1941
16. New England	Boston	March 21-22, 1942
17. North Carolina	University, Chapel Hill	February 6-8, 1942
*18. New Mexico		
19. Nebraska	Nebraska Wesleyan, Lincoln	January 30-31, 1942
20. Oklahoma	Stillwater	February 6-7, 1942
21. Ohio	Kent State University	April 17-19, 1942
22. Pacific Northwest	Willamette University	October 17-19, 1941
23. St. Paul Area	St. Cloud, Minnesota	October 31-November 2, 1941
24. South Carolina	Charleston	February 20-22, 1942
*25. Southern California		
26. Tennessee	Nashville	February 20-22, 1942
27. Texas	Ft. Worth	November 21-23, 1942
28. Virginia	Lynchburg	February 13-15, 1942
29. West Virginia	Morgantown	February 13-15, 1942
30. Wisconsin		May 1-2, 1942 **

* Arrangements not completed.

"Everything here is the result of a vision I had while attending Simpson College, Indianola, Iowa," said Dr. George Washington Carver to Dr. John Owen Gross, Secretary, Department of Educational Institutions (General), The Board of Education of The Methodist Church, formerly President of Simpson College, while they looked at the products of his research now exhibited in the George Washington Carver Museum at Tuskegee, Alabama.

"Just what was the vision," Doctor Gross asked.

"At Simpson College the kind people there made me believe that I was a human being," was the momentous reply.

Albion Sponsors Significant Project

A unique three-year study or "Workshop in Family Relations" is now in process of formulation in Addison, Michigan, under the sponsorship of Albion College, Albion, Mich., according to President John L. Seaton. A yearly grant of ten thousand dollars to further the project has been made by the Kresge Foundation, and Dr. Regina Westcott Wieman, well-known psychologist and social counsellor, has been secured as its director. Two supporting courses in human relations and social techniques will be added to the Albion College curriculum, and will correlate the theoretic and field work.

"Albion College is aware of the tremendous stresses and strains on family relationships which this period of strife has brought and will increasingly bring with the coming years," Dr. Seaton stated. "Realistically it is facing the need for emphasis on the family as the social unit which can make for a fuller and more abundant American life. We are expecting much from this Addison project not only for the people living in this rural community but also for those selected students in religion, sociology, pedagogy and psychology who will serve an internship under Dr. Wieman in Addison.

"The Addison workshop will officially begin functioning on January 1st," said President Seaton, "and the two new courses will be open to students the second semester of this college year."

Speak for Yourself, John

If the Allegheny College, Meadville, Penna., were speaking for itself, it would probably say, "We trace our line to Plymouth Rock—our ancestors came over in the Mayflower." For Timothy Alden, founding president of Allegheny College, was a direct descendant of John and Priscilla Alden of Plymouth Rock fame.

Laid in 1820, the cornerstone of Bentley Hall, administration building of Allegheny College, contains a piece of Plymouth Rock, marble from Dido's Temple in Carthage, mortar from the Tomb of Vergil, and a portion of brick from the Tower of Babel. The walls of the building are eighteen inches thick.

In appreciation of the gift of land for the original Allegheny College campus, the board of trustees in 1820 voted the purchase of a Canton crepe dress for Mrs. Samuel Lord, wife of the donor, at an outlay of $15.

Even before the erection of its first building, a century and a quarter ago, Allegheny College had a 10,000-volume library, at that time and in this country it was second only to Harvard's.

Huntingdon Shows Enrollment Gains

Huntingdon College, Montgomery, Ala., is one of 38 out of 101 approved colleges for women throughout the United States, to show increased enrollment for 1941-42, according to figures published in a survey of college enrollment in the *New York Times*.

A total of 573 accredited colleges and universities for men and women were surveyed. Of these, 331 reported fewer students, 125 reported approximately the same number as last year, 117 reported more students than at the same date last year.

The most favorable showing was in the 376 independent colleges of arts and sciences. In this group Huntingdon was one of 96 colleges for men and women throughout the United States to show a substantial increase.

The enrollment at Huntingdon, according to President Hubert Searcy, is one of the largest in the school's history. The student body represents 13 states, two foreign countries, eight denominations, and 53 of Alabama's 67 counties. Transfers from Huntingdon to other colleges have decreased 55 per cent during the past four years, while transfers from other institutions to Huntingdon in the same period have doubled.

Shepherd-Carhart Tradition

Returning to Dakota Wesleyan, Mitchell, S. Dak., for homecoming activities were W. S. Shepherd of California and Mr. and Mrs. W. D. Carhart, of Chile, South America. Mr. Shepherd, a retired minister of the Dakota conference, is a brother of Mrs. Carhart. He was one of the founders of the Phreno Cosmian, Wesleyan student weekly, and represented his alma mater in state oratorical contests in 1889 and '92.

Mr. and Mrs. Carhart and their three children are all Wesleyan graduates. Mr. Carhart, class of '02 and Mrs. Carhart, '08, have served as missionaries in Chile for more than 30 years.

Eleven first generation and eight second generation students of the Shepherd and Carhart families have attended Wesleyan for a total of 66 years. From the Carhart line, Wesleyan students have given 117 years of missionary service.

Madame Chiang's Portrait Offered Wesleyan College

The portrait of Madame Chiang Kai-shek, wife of the Generalissimo of China and one of the famous Soong sisters who attended Wesleyan College, Macon, Ga., during the presidency of Bishop W. N. Ainsworth, has been offered the Wesleyan Alumnae Association by the China Emergency Relief Committee.

In return, the Alumnae Association has pledged to raise $1,500 for China relief.

The portrait, which is to be hung in Wesleyan College is now on exhibition in the High Museum of Art in Atlanta. It is the work of Lazar Raditz, distinguished Russian-born painter, now living in Philadelphia.

Madame Chiang was Mai-ling Soong, youngest of the three sisters. All of them were at Wesleyan and all of them have become international figures. The oldest Ei-ling, became the wife of H. H. Kung, minister of industries of China and Chun-ling is now Madame Sun Yat-sen, widow of the founder of the Chinese republic.

University Center Dedicated

The Joint University Library of Nashville, Tennessee representing a new movement in Higher Education, research, and library service and designed to serve the library needs of Vanderbilt University, George Peabody College for Teachers, and Scarritt College for Christian Workers, was dedicated in appropriate two-day ceremonies on December 5-6.

The library was established to eliminate unnecessary duplication

and to co-ordinate and expand the library resources and services of the three sponsoring institutions. The library building and its supporting endowment represent an investment of approximately two million dollars, one half of which came as a grant from the General Education Board, a substantial sum from the Carnegie Corporation, and the remainder from more than five thousand students, faculty members, alumni, employees, and friends of the three participating institutions.

* * *

Alumnae Chapters Train Discussion Leaders

Alumnae of Randolph-Macon Woman's College, Lynchburg, Virginia, residing in the Nation's capital, in co-operation with alumnae clubs of nine other woman's colleges, the International Relations Committee of the Washington branch of the American Association of University Women and the office of Civilian Defense, sponsored a conference on public discussion methods held in Washington, November 27-29.

The purpose of the Conference was to train the delegates as leaders for discussions on subjects of current importance as a means of awakening and educating public opinion.

Alumnae chapters of Baltimore, Roanoke, Richmond, Norfolk, Danville, Lynchburg, and other Virginia cities sent delegates, who participated in discussions on "Our Democratic Freedoms: How Can We Protect Them?"

Passing of the "Old Zimmermann House"

"The old Zimmermann House," which for 65 years stood inconspicuously between Garrett Biblical Institute and the Lunt and Swift Buildings on the campus of Northwestern University, Evanston, Illinois, has been razed, having outlived its usefulness.

Built by Charles Zimmermann, a young Methodist minister, for his bride, the house was bought by Northwestern from his widow in 1918, with the understanding that she was to occupy it until her death. Mrs. Zimmermann died in March, 1939, at the age of 97. Following her death the old house was used by the art department of the University; but with the removal of the physics and chemistry departments from the science hall to the new technological institute building, new space was made available and the art department has been moved into the vacant quarters, thereby releasing "the old Zimmermann House" from further service. The dismantling process was completed recently.

* * *

Millsaps Celebrates Fifty Service Years

Marking fifty years of Christian educational service to Mississippi Methodists, Millsaps College, Jackson, Mississippi, will observe its semi-centennial April 12-15, when President T. H. Jack of Randolph-Macon Woman's College, Lynchburg, Virginia, and Bishop J. Lloyd Decell, of Birmingham, Alabama, will be the principal speakers of a three-day celebration.

The program, including chapel recognition of prominent graduates of the school, will consist of choral and orchestral concerts of the Millsaps Glee Club and symphonic band, and an alumni dinner honoring M. C. Huntley, Executive Secretary of the Southern Association of Secondary Schools and Colleges.

Closing ceremonies of the semi-centennial will be conducted in a morning chapel of April 15, when

Bishop Decell will deliver an address, "Faith of the Founding Fathers Justified."

* * *

Co-operative Conference at Paine College

Featured annually at Thanksgiving time on the campus of Paine College, Augusta, Georgia, is an Interracial Institute on Socio-Religious Affairs, which is sponsored cooperatively by Paine College and the Candler School of Religion at Emory University, Atlanta, Georgia.

Each year a topic of interest to both white and Negro students is chosen as a central theme for the addresses and group discussions. The theme for the meeting this year which was held November 28-30 was "Christians Building a More Democratic Order."

Platform leaders were Doctor Henry P. Van Dusen, of Union Theological Seminary, New York City, and Doctor J. W. Nicholson, of Gammon Theological Seminary, Atlanta. For most of Saturday, November 29, the conference was divided into five groups for consideration of the following sub-topics: The Individual and the Family in the Democratic Order; Social Groups in the Democratic Order; The Church in the Democratic Order; Local and State Political Units in the Democratic Order; and The State in the Democratic Order.

The closing service of the conference was held at eleven o'clock Sunday morning, November 30, with Doctor Van Dusen as the speaker. One hundred and fifteen persons coming from ten institutions in the Southeast were registered in attendance at the conference.

McMurry College, Abilene, Texas, announces a recent gift of $72,250 from Mr. and Mrs. S. M. Jay, local friends of the institution.

Christian Education and Democracy

(Editor's Note: The pungent paragraphs below from the facile pen of Doctor J. H. Reynolds, President of Hendrix College, Conway, Arkansas, have attracted wide attention of late and because of their direct application to the needs and conditions of today, they have been distributed to the number of several thousand copies as a correspondence enclosure by at least one college in a section of the country far removed from Arkansas.)

Hitler's attack on freedom and on our Christianity constitutes the greatest threat to our holy religion and to our civil liberties that has occurred in the last thousand years. The menace calls upon the churches to lead the constructive forces of the nation in fortifying the essential elements of our civilization and in building an able civilian leadership —preachers, educators, doctors, jurists, and statesmen.

The central agency that, for the last three hundred years in America, has turned out these leaders has been the Christian college. In this crisis of human history the fostering and strengthening of this great powerhouse of our civilization — the Church college—is the supreme task of Democracy. While the uniformed army is needed to fight external foes, the civilian army led by Christian men and women, trained in our Christian colleges, will defend Democracy within our nation and will help to keep our home fires burning and our civil liberties vigorous. If our Democracy is lost it will be from within. Our Church colleges, therefore, must be made strong if we are to preserve our democratic way of life.

MERNER HALL, WOMEN'S DORMITORY, CLARK COLLEGE, ATLANTA, GA.

Clark College Moves to New Campus

Clark College for Negroes, sponsored by The Methodist Church, has moved across town in Atlanta, Georgia, into the largest institutional center for Negroes in the world and into the midst of a Negro population of nearly 100,000.

The transfer was made in order that the institution might become affiliated with the Atlanta University system consisting of Atlanta University, the graduate school; Spelman College (Baptist); Morehouse College (Baptist); and Morris Brown (African Methodist Episcopal). Clark, however, maintains its identity as a Methodist institution with its own Board of Trustees and administration.

Located near the campuses of the college center are two Negro hospitals, several grammar schools, a high school with an enrollment of 4,500, two Negro housing projects, several churches, and other religious and educational institutions. The combined campuses of the colleges include some thirty buildings spread over one hundred acres.

A course in mechanical drawing is offered for the first time this year at McMurry College, Abilene, Texas.

The Church College Speaks

I am the church college.

I am the oldest institution of higher learning in America. Before there had been state universities or other institutions of college rank, I had been founded. For three hundred years I have served my country well. Three centuries of achievement vindicate my right to be.

I stand for life's highest ideals. I search for truth, believing God's universe is fireproof, and that I may light the torch of Truth anywhere. I lay emphasis upon genuine scholarship. My graduates are among the nation's greatest scholars.

I believe in God. In the student's expanding circle of adjustment I open wide the portal to the unseen world of spirit. My sons and daughters are men and women of vision and spiritual power.

I train for service. Through me, culture dominates the work of the world. I give leadership to the nation. From me have come presidents, governors, legislators, judges, educators, editors, in greater proportion than from any other source. Upon me the Church depends for its preachers, its teachers, its missionaries—all its leaders. Without me the work of the Church could not go on.

You Will Want to Read—

In the columns of every periodical of the Church during January and February will be found one or more features on interracial good will and in support of Methodism's Race Relations Day emphasis. Together these articles and stories constitute a wealth of resource material with which pastors and other local church leaders will want to familiarize themselves as they prepare for an appropriate and effective observance Race Relations Day in their congregations.

Some of these very timely and practical articles are listed below:

Church School—February, 1942—Race Relations Day a Service Institution, Earl D. C. Brewer.

Adult Student—February, 1942—The Church and Race Relations, Bishop Adna Wright Leonard.

The Highroad—February, 1942—From a Student's Notebook—A symposium feature in which several students in Methodist institutions for Negroes answer the question: What Do I Like Best About My College?

Classmate—January 4, 1942—Youth Fellowship on Caravans, Elizabeth Anderson.

Classmate—January 18, 1942—Front Line Neighbors, Elizabeth Cavanna.

Classmate—January 25, 1942—Let's Build a House of Tile, Otto Nall

Classmate—February 1, 1942—Young People Prepare the Way L. F. Sensabaugh; with accompanying statement by W. J. Faulkner.

Classmate—February 8, 1942—Eph Makes Him a Place, W. T. Person.

Classmate—February 15, 1942—Portrait of My Grandfather, Elma Levinger.

In addition to the above features *Classmate* is carrying throughout January and February a serial which is potentially productive of interracial good will. Its title is "Fruits of Toil"; its writer, Toyohiko Kagawa.

The above is by no means a complete listing. For additional Race Relations Day features see also the columns of *The World Outlook; The Pastor's Journal; The Church Bulletin; The Christian Advocate;* and of conference organs and parish papers.

A FINAL WORD

Dr. M. S. Davage *

The observance of Race Relations Sunday, on February 8, 1942, will take on added significance this year. How greatly the sorrowing, bewildered world needs the comforting vitalizing message of good will and brotherhood. Despairing men and women need to be reassured that faith, hope, and love abide, and will surely triumph over the disintegrative forces of hate.

Pastors, congregations, church schools and all Methodist organizations are urged to co-operate in the observance of Race Relations Sunday. An excellent worship service and suggested program have been prepared. These and other aids will be sent to pastors on request. Mail your requests to The Service Department, 810 Broadway, Nashville, Tenn.

* Head, Department of Institutions for Negroes, Board of Education.

Newsy Odds and Ends

MAUD M. TURPIN

Health House, newest building unit at Baxter Seminary, Baxter, Tenn., was dedicated Nov. 5, with Governor Prentice Cooper, of Tennessee and leading DAR officials of Tennessee taking part. Erection of the Health House was made possible by the Tennessee chapter of DAR, who selected the building as their jubilee project for 1941. Construction was solely by student labor.

* * *

Col. M. Thomas Tchou, former secretary to Chinese Generalissimo Chiang Kai-shek, lectured recently to students of Syracuse University, Syracuse, N. Y., on "World Citizenship and World Peace." Col. Tchou, philosopher and statesman, is a direct descendant of the 12th century Chinese philosopher and Confucian scholar, Chu Hai. Under the personal direction of Generalissimo and Madame Chiang Kai-shek, he organized the Officer's Moral Endeavor Association, which was the forerunner of China's New Life Movement. Col. Tchou, who received his higher education in Europe, has been three times representative of his country at the International Labor Conference in Geneva.

* * *

According to a college newspaper survey, the trend of thought among undergraduates concerning the position of the United States in the present World War has shifted from one of Isolation to one of Intervention, it was stated by the Wesleyan Argus, Middletown, Conn., in a recent issue.

* * *

With 304 new students welcomed at opening convocation, Lawrence College, Appleton, Wis., got off to an auspicious start in its 95th year. This large group added to the unusually high percentage of returning students has taxed the housing facilities of the college. Of the entering students 256 are freshmen.

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Albion College, Albion, Mich., was the recipient recently of 10 new books from the Carnegie Endowment for International Peace. The books were received through the Forum Club and will be placed in the Stockwell Memorial library.

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Northwestern University, Evanston, Ill., announces the formation of a Defense Commission for the purpose of co-ordinating all problems of defense that affect the university.

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Randolph-Macon, College, Ashland, Va., claiming to be the oldest Methodist college in America, opened for its 110th session on September 16 and received a student body, 60 per cent of which expressed a preference for the Methodist Church and over 78 per cent of which were Virginians, according to Dr. J. Earl Moreland, the eleventh president of the college.

* * *

"Relax!" Students are learning the art of relaxation at Boston University's Sargent College of Physical Education, where this year for the first time a required course for freshmen in individual gymnastics and methods of relaxation is being offered. According to Dean Nelson S. Walker, mental and nervous disorders are constantly on the increase, with patients being removed from hospitals all over the country to

make room for serious emergency cases. "The stresses and strains of modern living make it absolutely essential that people be taught how to relax properly," the dean declared.

* * *

Under the direction of Mr. Charles Francis who studied under Dr. George Washington Carver of Tuskegee Institute, Bethune-Cookman College, Daytona Beach, Fla., has inaugurated a course in commercial dietetics. Students are being trained in chef cooking, short orders, salads, pastry, desserts, as head waiters, and in dietetic management. Thirty-seven persons from near-by communities are enrolled in evening extension classes.

* * *

Honoring Dr. John Z. Moore, long-time Methodist missionary in Korea, Mount Union College, Alliance, Ohio, conferred on him the degree of Doctor of Laws when the college celebrated its ninety-fifth anniversary on October 20. A graduate of the college in 1900, Dr. Moore has been outstanding for his service to The Methodist Church in Korea in the field of education. He and Mrs. Moore are among the last of the Methodist missionaries to return to the United States from Korea.

* * *

Business managers in five of the fifteen South Carolina Colleges are graduates of Wofford College; 46 alumni of Wofford are faculty members of ten state colleges.

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Scholarship and special awards of nearly $70,000 to 261 Wesleyan University, Middletown, Conn., students during the 1940-1941 college year have been announced in the annual report of Dean Leroy A. Howland. The amount is well over the 1939-40 total of $58,413 to 247 students. In addition, loans of $5,999 were made to 49 students last year.

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"Studies" are the most important activities in college, according to two groups of freshmen in Billings Polytechnic Institute, Billings, Mont. Second only to college studies is "contact with instructors." These were the outstanding replies to a questionnaire used by E. W. Benning, in the two sections of his class in personal and social adjustments. Rating third in importance was "student body government," followed by religious activities.

* * *

Construction of three new buildings is being contemplated by the Centennial committee of Illinois Wesleyan University, Bloomington, Ill. The committee recently adopted an "Intermediate Plan" by which it hopes to obtain sufficient funds to begin work on the buildings at an early date. Proposed buildings include boys' dormitory, girls' dormitory, and Student Union building.

* * *

Dr. H. Augustine Smith, professor of church music, Boston University, has traveled more than a million miles in the last few years, for the purpose of instilling a love of singing into the American people. Dr. Smith conducted a three-day music festival in Chattanooga, Tenn., October 17-19; another at Canton, Ga., October 21-23; and a final festival at Nashville, Tenn., October 24-26. During his stay in Nashville, Dr. Smith addressed the student bodies of Vanderbilt University, Ward-Belmont College, and Scarritt College.

* * *

Among new courses added to the Mount Union College, Alliance, Ohio, curriculum this year is the study of Spanish, which is being offered for the first time since 1928.

Assistantships and fellowships for advanced study in 21 different fields have been awarded 98 Boston University students for the 1941-42 academic year, President Daniel L. Marsh and Dean Howard M. LeSourd of the graduate school have announced. Graduates of 56 colleges in the United States and several foreign countries, the 98 students receiving the scholarships come from 17 states, the District of Columbia, Korea, India, Germany and Finland.

* * *

A new $8,500-organ has been installed in the Pfeiffer Memorial Chapel at Bennett College, Greensboro, N. C. The organ was dedicated in a recital by Orrin Suthen on November 1.

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Members of the French club at Polytechnic-Inter-mountain College, Billings, Mont., have learned a French version of the song, "God Bless America."

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Gammon Theological Seminary, Atlanta, Ga., observed its fifty-eighth anniversary on December 14. Present for the occasion were all the bishops of the Central Jurisdiction of The Methodist Church. Bishop R. E. Jones, Senior Bishop of the Jurisdiction, delivered the principal address and Bishop L. H. King, Resident Bishop of the Atlantic Coast Area, presided.

* * *

Business Highlight, Mount Union College, Alliance, Ohio, is the only student paper of its kind published in this country. The paper is published by Department of Economics of Mount Union College.

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Patterned after the famous Friendship Dinners of Oxford, the Dinner of the Golden Bowl, a traditional event honoring prominent women alumnae and girls of the senior class of Southwestern University, Georgetown, Tex., was the highlight of the school's social calendar last autumn. The program was under the direction of Mrs. Ruth Morgan Ferguson, Dean of Women.

* * *

The Department of Religion of Wiley College, Marshall, Tex., in keeping with its policy of integrating its extra-curricula and academic activities with its religious life, has invited each of the campus organizations to participate at some time during the year in the Wednesday evening prayer service.

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Three hundred cookies for homesick soldiers at Fort Bragg were the gift of the Home Economics Club of Bennett College, Greensboro, N. C. The cookies were baked by the girls in their spare time and the ingredients were contributed by students and faculty members.

* * *

Main publication of the recently inaugurated Adrian College Press, Adrian, Mich., is the *Michigan Christian Advocate.* Complete with folding machines, hand presses, three linotypes, stitching machines, binding machines and one large electric press, the Adrian College Press is able to render complete and efficient service.

* * *

Defense training coupled with the evening classes in the civil aeronautics pilot training program gives Williamsport Dickinson Junior College, Williamsport, Penna., a day and night job. From 7:50 A.M. until 10:30 P.M. the class rooms and hallways are alive with students. Nearly two hundred citizens of Williamsport and vicinity are enrolled in the engineering defense training program.

I deserve your support. I receive from each student less than half the cost of what I give. From me the poor are not turned away. I still look to you, the members of the Church, to make this possible. I am sore pressed today. I cannot continue the splendid record of the past unless I have help.

I am the church college. I need your prayers and your gifts.—Author unknown. (From *Southern Christian Advocate.*)

Travel Map Enthusiastically Received

A colorful and artistic travel map recently issued by the Division of Educational Institutions and showing the locations of schools, colleges, and universities related to the Board of Education is being widely distributed by executive secretaries, by touring agencies and by the institutions themselves. One AAA office has asked for 5,000 copies and every mail brings in both requests for single copies in response to a news item regarding the map in the November - December CHRISTIAN EDUCATION MAGAZINE and requisitions for quantity lots in answer to a communication recently sent to college presidents and conference executive secretaries.

The map which is done in two colors and has attractive marginal decorations shows the major highways of the country and the cities and towns in which Methodist institutions are located. It is complete with a key which briefly describes each institution, indicating its type, enrollment, accessibility from nearby highways, and features of historic or other interest which tourists might find it rewarding to turn aside and see.

While the map is designed primarily for auto tourists, it contains sufficient basic information to claim for itself a place on every Methodist reading table.

Copies may be had by writing the Service Department, Board of Education, 810 Broadway, Nashville, Tennessee.

Evidence of Timeliness

Selected from a large number of commendatory reactions to CHRISTIAN EDUCATION MAGAZINE'S recent treatment of the theme "The College President" is the following from an official in an institution whose president has recently resigned:

"I have just read, with a great deal of interest, the November-December issue of CHRISTIAN EDUCATION MAGAZINE, which is largely devoted to 'The College President.'

"I wonder if you could send me ten additional copies of this issue of the Magazine to be distributed among the members of the trustee committee which has been constituted to find a new president. I believe this material will be stimulating and valuable for the members of the committee."

Twenty-six states, the District of Columbia, and the British West Indies are represented in the present enrollment of 397 students, according to statistics recently issued from the registrar's office of Bennett College, Greensboro, N. C.

In harmony with state and national efforts to cement relations with Central and South American countries, Florida Southern College (Lakeland, Fla.) conducted summer experimental work directed toward introduction of Spanish conversation and culture as part of the recreational programs of Florida elementary schools. An innovation advocated by many Florida educators is the introduction of informal Spanish instruction as low as the third grade.

Our Christian Colleges

Are Best Known by Their Fruits

A regular feature honoring representative young alumni and alumnae of Methodist colleges. Nominations are invited from our colleges or from any friend of Christian education

Presenting

Marian Hill Dillard

Wiley College—'29

Present address, Dallas, Texas.

Mrs. Marian Hill Dillard, honor graduate of Wiley College in the class of 1929 possesses a long-time interest in social and religious work. After graduation she served as Employment and Industrial Secretary of the Blue Triangle Branch of the Y. W. C. A., Houston, Texas, for four years, during which time she started classes for household employees so that they could become more efficient and thereby merit better wages. Much success attended her efforts.

She has been Executive Secretary of the colored Y. W. C. A. in Dallas for the past six years. Under her administration the membership has increased from thirty-nine to five hundred. The building fund which had been started by a council of church women was then about $6,000. During regular financial campaigns, planned and directed by her, the fund was increased to more than $12,000 over a period of three years.

In 1939, the modest but beautiful and usable building that now houses Maria Morgan Branch Y. W. C. A. was erected debt free. Now it serves more than 500 younger girls as a community center and the Negro women of Dallas as their club. The staff has grown from one to three. The groups served by the program she administers have increased to 14 girl reserve clubs with 500 members and six adult clubs with 200 members.

Mrs. Dillard is a member of Zeta Phi Beta Sorority. In 1937 she married Mr. Ernest C. Dillard, who is a member of the Lincoln High School Faculty.